[10 cont.]

124 all kinds of things that I noted in order to learn more about them later.

The old man received no fixed salary. He said: "We two are now used to each other like friends. If now and then you give me a piece of cloth for clothing, it will be all right." It was simply a matter of face. Accordingly, he now and then received cloth for himself and his grandchildren or, when he was ill, some medications. Or I gave him a few scrolls at the harvest festival, bought inks and paper, sent him a little jug of wine now and then, etc. On his part, he made ceremonious [431] calls on me on the customary festive days or sent baked goods, [572] a piece of meat, [11] some milk, as is customary between good acquaintances. Whenever his trips happened to bring him past my station, he would come in briefly to inquire about me. His relatives, too, frequently dismounted when they brought their sacks to the water mill in the valley, especially if the old man happened to be there. Thus a considerable number of Tujen, men, women, and children, gathered at times in the yard and were treated as guests. They told stories, sang, and laughed, and in exchange for some wheat I had to photograph them. In this fashion I was soon well known among them in the mountains.

One day the old man brought a young man to me and said: "Here is the husband of one of my daughters; he knows all the Tujen songs by heart and knows many legends. If you want him to, he will dictate everything. He can also draw pictures." Naturally I wanted him to. I was able to put down on paper a whole series of songs, fairy tales, and myths, among them the Geser saga. In addition he drew a series of pictures for [126] me and with inexhaustible patience sang the different melodies until I could render them on the flute and transcribe them. When we sat together over a jug of wine in the evening, the two men sang their song and I played the flute in accompaniment. Then they felt at ease and said: "Soon we shall all come here, men, women, boys and girls; you kill a sheep and provide the barley wine, and we shall dance and sing."

114 Unfortunately that never happened! The events of the
115 time made a longer stay impossible. On July 1, 1949, I took

[14 cont.]

115 124 people with whom he was so well acquainted. As a kin-group father, he was accustomed to a free life as his own master, and all compulsion was hateful to him.

Finally it should be taken into account that for a native it is not easy to pick out what seems worth knowing to the stranger. Everything is self-evident to him. And even the stranger cannot exhaustively inquire into all the details at one time, or even at the third or fourth time. But even in this respect the old man assisted me as much as possible.

5. The Taking of Notes

124 191 [871] The conversations and questioning always took place in Chinese, a language which all Tujen men and almost all Tujen women speak, except when they are among themselves. Nowadays there are schools in most of the villages, in which Chinese is the prescribed language of instruction. Since I was still on the point of learning the Tujen language, Chinese was the only one possible, and in view of our mutual familiarity with this language the possibility of a misunderstanding was very slight. In case of obscurities in the dialect, the old man was always able to give the corresponding Chinese signs; he then explained the meaning by various circumlocutions.

124 126 The old man proceeded from the assumption that I wanted to learn the Tujen language. He therefore dictated to me brief sentences about a certain object, which I took down; for instance, "The lama is coming. They are sweeping the house. They are burning incense. Lamps are placed on the table, etc. ..." Unfortunately I did not keep these sentences. Afterwards he repeated the sense for me in Chinese; some explanations of words were added. That was the first report each time. I immediately wrote this down in German. Sometimes it was very brief, sometimes somewhat longer. In every case, however, the course of an action, the peculiarity of a ceremony, etc. were briefly and concisely summarized. Since I was actually not primarily concerned with the language, but rather with the content, I asked for supplementary details after each report, at times immediately following, and at times only in

[14 cont.]

124 the course of the day or even after several days, so far as my
126 professional work permitted. [15] I added these details to the first report under the corresponding key words. At the beginning I also left the Tujen words in the text, but later I placed them under the heading "Expressions" at the end of each chapter. Naturally, the old man soon realized that I was primarily concerned with the facts and not with the words. He surprised me one day with the following remark, which provided the basis for the arrangement of the whole: "So, now I will first tell you what we do for the good fortune of the family, for the good fortune of the individual persons, for the good fortune of the herds and fields."

124 I added my own observations to the reports that I had taken
128 down, questioned others, occasionally compared the customs of the neighboring groups, at times found an observation in the literature, and added these supplementary items to each section as special notes provided with numbers.

114 Accordingly, each chapter has two parts. The first part
128 first of all presents a brief report, then under certain key words the details are added, and finally the word list. The source for this part is exclusively the informant. The second part, namely, the numbered notes, is by the author himself. They are based almost entirely upon his own observations or other sources, which in each case are indicated. [In the translation, the numbered notes are incorporated as numbered footnotes. The remarks made by the author as footnotes are indicated by an asterisk.]

124 It is not to be inferred, however, that the first, reporting part is literal dictation which relieved the writer of any further trouble. Rather, he had to work out everything from an ethnological point of view with the old man through questions repeatedly returning to the same subject, as is reflected in the key words. At the same time, the simple and clear manner of expression used by the old man was to be preserved as far as possible. Again and again, I read aloud to him the individual chapters in Chinese with the aid of my German stenogram: "Listen! Now I shall read to you what you have said." Whenever I had rendered something incorrectly, he would say immediately: "I did not say that; the matter is such and such."